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Communications.

For the Western Recorder.

TENDENCY OF HIGH CHURCH OPINIONS AND PRACTICES TO UNIVERSALISM.

Every system of religion must be tried by the gospel; and its value must depend on its immediate influence and ultimate effect. That system which is avowed and defended by High Church Episcopalians, I considered in my last communication, as leading to unitarianism, or in fact as embodying already, to a great extent, both the theory and the practical evils of this unscriptural and corrupting system.

I shall now hasten to bring to a close what I have to say further on this subject. From what has already been said, we should expect that the influence of this system of high church arminianism would be wide and ruinous. Indeed, it is one of those things which admits of an endless diversity of appearances, and an endless variety of influences. It is, as Mosheim justly remarks, "a kind of medley, which can have no fix-"ed and stable form or system of doctrine." Its ramifications are ever springing forth, fresh, new and vigorous. So I conceive it impossible to specify all those results, which may spring in one or another form from this fruitful system of protean theology. The truth of a remark made early in this discussion may now appear, that the system of arminianism may, with its broad wings, shelter every minor denomination, which is not radically calvinistic or evangelical in sentiment. But I cannot avoid stating distinctly some further specific influences. As one error always leads to another, till the last deep shade of its maturity is consummated; so when we enter on the tendency of a false system of religion, we find no place of rest, till we are landed on that shore where is nothing but the complete wreck of all religion. Every examiner of heresy, as he traces its windings, is led on from step to step, till he meets complete deism, if not the horrors of atheism itself.

It is an acknowledged truth, that the opinions & practices under review, always tend to destroy that wide distinction, which the gospel designates, between the church and the world—the impenitent and the truly regenerate. Their advocates address all alike—presupposing alike in all, that remnant of grace which requires only equal cultivation in all, to ripen to the full maturity of holiness. They do not go upon the ground, that there is any radical distinction among men, which has been created by an entire change of their moral natures. Even the "most excellent Prayer-Book" begins episcopal service, uniformly, "*Dearly beloved brethren;*" and I believe the clergy of the high church generally adopt the same kind of address throughout. They are never accustomed to bring home the searching truths of inspiration, and lay them with the *ipse dixit* of the Almighty on the consciences of men; and I believe all will unite with me in saying, that the preaching of this sect never yet disturbed the conscience of the sinner, or created a full belief in that *plague of heart*, which God declares *desperate wickedness*. All men are pronounced Christians in the beginning, and are all along advised chiefly, if not altogether, to those duties or practices which the gospel appoints for those alone who are new creatures in Christ Jesus. The system before us, by supposing natural grace or inherent holiness, makes all men, before they even start in religion, vastly better than the most eminent saints feel themselves to be, even when they are approaching the heavenly world. As proof of the above allegation, I shall introduce what the editors of the Christian Observer say respecting Bishop Hobart's sermons, which, we understand, were published as proof of his orthodoxy. Upon some quotations, which in view of the editors, indicate a lax theology, they say—"We should "have wished the simple distinction be-"tween him that serveth God and him that "serveth him not, to have been more clear-"ly drawn. The truth is, the preachers "of the school to which our author may "be said to belong, address their auditors "almost promiscuously as Christians, be-"cause professedly and by the sacrament "of baptism they are such. Our view, on "the other hand, is, that a large portion of "them are not Christians, except in name; "and should therefore be addressed not "merely as needing to be exhorted to high-"er advances in goodness and virtue; but "to become Christians in the spiritual sense "of the term; to lay the foundations of re-"ligion, and to seek that inward and spirit-"ual grace of which their baptism is but an "outward and visible sign. The pursuit of "this topic would probably exhibit some "considerable difference of opinion between "Bishop Hobart and ourselves."

In connection with this same subject, we may adduce another extract from his sermons, on which the Christian Observer passes its unqualified censure. It is this: "No limit can be prescribed to all persons, "beyond which indulgence in pleasure is "sinful. The variety in constitution of "human character, and the difference of "strength in the passions of different indi-"viduals, places at different degrees the "point where indulgence becomes sinful." Well may the editors add—"We are alarm-"ed at the oversight that gave birth to "this passage, & the consequences to which "it might lead, especially in the volume in "which it appears. We see nothing in all "the bible, warranting allowance in pleas-"ures, (we know not of what kind), accord-"ing to the strength of passions in different "individuals."

Had the editors of the Christian Observer heard this Bishop as often as we have, they would not be so startled at the above sentiments. They are trifling, compared with what has fallen from his lips even in his late diocesan visit. I have quoted the above to shew, that I am not mistaken in asserting, that the system of the high church does away those moral and eternal distinctions which the gospel so fully establishes, and a conviction of which must always be an essential step towards conversion to God. While this is unknown and unfelt, there is no probability of a sinner's repentance; for till then he will never know or feel his need of repentance.

And to what does this want of discrimination in preaching lead? It surely leads to a want of discrimination in regard to christian character and communion; and indeed it is saying to all, except those too outrageously wicked to believe it, that they are Christians. Indeed most, if not all, in some period of their lives, become urged forward to these ordinances, which are the divinely appointed seals of experimental piety.—Thus, beneath a most dreadful delusion, they are bred up in the indulgence of pleasures the gospel forbids, and in a conformity to the world wholly inconsistent with the piety it enjoins.

Am I not permitted here to ask, if this is any thing more than a refined and fashionable kind of *universalism?* I freely acknowledge I have not mental acumen sufficient to discover any shade of difference. I know the preachers of this high church sect occasionally speak of future and eternal retribution of misery. But surely, the "*baptised heirs* of the kingdom of heaven" do not feel themselves concerned in this. The fact is, such is their accustomed instruction, that no one is found wicked enough, within the enclosures of their sanctuaries, to become a subject of such tremendous punishment, as any inconvenience must be that is eternal. If I mistake not, their congregations, as a body, feel as one common family moving on together beneath the culture of their religion and the favor of God, with the encouraged prospect of his everlasting complacency. And indeed I think I should find but little difficulty in proving the doctrine of universal salvation, if I was allowed as one of my premises, the doctrine of native holiness or inherent grace in the soul of man. Wherever holiness or grace is found, native or acquired, inherent or bestowed by forcing favor, I think I can find a pledge of divine complacency and care, for present, future and eternal existence.

It is this belief of native grace, inherent holiness, together with the usages of universal baptism, and the supposed efficacy attached to it, which leads to the indiscriminate salutation, "*dearly beloved brethren,*" to the mixed multitudes of a worshipping assembly. And this is of necessity inculcating the true spirit of universal salvation; for it will be remembered, that most, if not all, have adopted "*the mode, and the only* "*mode*" *of securing a title* "*to the blessings* "*and privileges of Christ's purchase,*" and now have those native and cultivated principles of resemblance to God's moral image, which precludes the possibility of their being cast off from his presence for ever. Here is to a certainty a species of universalism; not indeed *that* which rests its hope alone on what Christ has done for all men; not *that* which acknowledges the necessity of repentance, and believes that all will yet have it; nor indeed *that* of the Unitarians, which avows the final restoration of the wicked, after a trial of retributive judgments in hell:* But it is *that species of universalism*, which is built on man's native and self-acquired fitness for God's eternal presence and complacency; which at once sweeps away every fear of eternal wrath from every soul that has been brought beneath the shade of episcopal prerogatives.

Collateral proof may be required here; and I think I have it. Is it not a fact, that universalism, in its grossest form, sits undisturbed beneath the ministrations of the High Church? Proof of this fact that is irresistible may be adduced. Do not the scurrilous publications of avowed Universalists spare, in their unavailing invectives, the high toned Episcopalians; while all other denominations, save the Unitarians, share in their liberal abuse? Is there no instance where a church of high-toned Episcopalians has been formed, and at once sheltered an existing clan of avowed and active Universalists?—You need not go beyond the vicinity of your own press, for proof that this is true. The evidence of interrogatives may be reduced to the certainty of moral demonstration, and incontestible facts are not wanting.

Have, then, the opinions and practices of the High Church no tendency to the errors of universalism? Do they not *embody* the very elements of the universalist sect? These elements may be more speciously arranged, beautifully attired, and more honorably recommended and secured, beneath the splendid sanctuary of a bishop's power—more widely diffused and permanently settled by the labours of his commissioned servants and his annual confirmations. And through all this is breathed that spirit which lulls the soul of the sinner to unbroken security, and gives to all within the region of its power the hope of future and eternal blessedness.

Here I would close this discussion—commenced, continued and ended, as I trust, with a prayerful desire to advance the cause of gospel truth. If any part is wrong, I wish its correction; for I have not enlisted for religious controversy; and I would by no means provoke it, or calculate on the privilege of a rejoinder. I have not written, presuming to convince any of the advocates of the system exposed: I have not the vanity to suppose that these essays will even be read by them: But I have written from a conviction of the high importance of having our people fully understand the nature and tendency of those sentiments, under which they are constantly liable to fall, and have their children remain.

I know this discussion may be said to be a rude and an unwarranted breaking in upon the prerogatives of a Bishop in his diocesan visits, under a government which shelters all kinds of religion. If the episcopal church alone was affected, perhaps we might be silent. But our own congregations are concerned. The sect of which we have been speaking, like the bigoted Papists, seem determined to secure the increase of their order and the spread of their power. The diocesan visits of the Bishop are few and far between; and as novelty always creates interest, there is probably twice as many from other denominations who flock to hear him, as from his own. Leaving in silence all that falls from his lips, and all that is accomplished by his hands, is but allowing the truth of his sentiments and the propriety of his usages. And more than all this, we are free to confess, that we feel a sympathy for those who have no other ministrations than those authorised by Bishop Hobart. We should feel amply rewarded, if we could induce them to reflect on the nature and tendency of what they hear and witness.

It may be said, we are illiberally attacking the long styled liberal party. I know *this*, with its kindred sects, is ever boasting of LIBERALITY; and "does not the history "of all ages show, that those who are the "first to cry *liberty*, are commonly the first "to trample on all which thwarts their own "wishes? Others may indeed have liberty "to *do any thing, except* what will thwart "their own particular ends. Oppose your-"self to these, and the patriotic conclusion "is easy formed, that the enemies of *liberty* "must be prostrated." This reminds us of the sound of *liberty* once heard from distant shores, whose echo was followed by manacles and blood. "We have heard the "milder sound of religious liberty in our "own country; but with many, it appears "but the claim to indulge licentiousness of "opinion; and in the mouths of more, it is "giving to others only the liberty to think "just *as they do.*" I confess I know nothing of the liberality of the High Church, but as it allows all to believe and do as they please, who will accept the shelter of their sanctuary. Where is the proof of their liberality beyond this? I have not forgotten the blood of the Puritans; nor the immense treasures that were drawn by unhallowed oppression and violence from the hard earnings of European Dissenters. I have not forgotten the exile of our fathers from the home of their childhood and their love, to the dark bosom of an untraversed wilderness. Nor have I forgotten the prayers, and tears, and vows, with which they laid the foundation of our government, reared the beautiful superstructure of our ecclesiastical policy, and prepared the way for intellectual culture, under the guardian smiles of religious love. And now, with all this fresh in remembrance, and claiming our warmest gratitude, I am not for yielding our nurseries of learning to jesuitical intrigue or high church control. I am not for yielding the doctrines of grace for socinian heresy and universalism, under the specious errors of arminian casuistry. I am not for surrendering our sanctuaries for the abodes of papal mummery, and bowing submissively to the divine right of an ecclesiastical hierarchy. Nor by giving my power into the hands of a bishop, would I prepare the way for clerical intrigue and domination, and so directly elicit the sceptre of monarchy to be stretched over the graves of the Puritans, and the intolerance of hereditary distinction to trample on the blood-bought legacy of the Pilgrims.

If the opinions and practices we have considered must exist, let them spring from their genial bed—let them be nurtured by the showers of their genial skies, and let them be protected by their genial power. Our land is not the soil of their nativity; our institutions afford them no patronage; and the freedom of our beloved country forbids their growth. They require the smiles, the patronage and the protection of crowns; and we freely give them back to the land of monarchies—the legitimate abode of their original existence.

CYPRIAN.

For the Western Recorder.

DEDICATION SERMON,

By Mr. Channing, delivered in the city of New-York, December, 1826.

MR. HASTINGS—Under the impression that you have not noticed this little pamphlet, casually fallen into my hands at one of the resting places of life, and being persuaded that you might think proper to allot to the following suggestions a corner of your paper, I desire to submit them to your disposal.

The sermon of Mr. C. occasioned by the dedication of the second unitarian meeting-house in New-York, is from the very suitable text, Mark xii. 29, 30—"Hear, O, Israel; the Lord our God is *one* Lord," &c.

After a general view of the comparative superiority of the unitarian faith; its nearness over all others to the cloudy pillar of the divine presence, revealed truth; with some hard and "steamy" epithets, put into the mouths of Trinitarians—epithets of the preacher's tenets, which I never heard any of them use; he announces the proposed object of discourse in the words—"*to illustrate and prove the superiority of unitarian christianity, as a means of promoting a* DEEP *and* NOBLE *piety.*" The total inadequacy of the unitarian creed to effect any such object, being the primary reason why I am not an Unitarian, and this ground being to me somewhat novel, in my little acquaintance with that controversy, you will allow me to state my dissent from the writer's arguments and conclusions. If the unitarian faith can produce such effect, it is a blessed discovery—the whole worth, obviously, of any system of religion. Still it was new to me, that unitarianism laid any high claims on public credit, for remarkable, self-denying piety. In this particular, Unitarians and other kindred sects were considered by me as possessing *a decided advantage over the orthodox*, for their *modest and unassuming pretensions.*

The arguments offered by the reverend preacher are—1st, *one*, and *only one infinite person*" in the Godhead. 2d. "*The spirituality of God.* 3d. *A distinct and intelligible object of worship.* 4th. *Unitarianism promotes a fervent and enlightened piety, by asserting the absolute and unbounded perfection of God's character.* 5th. *Its accordance with nature; opening the mind to ever enlarging views of God; assigning a high place for piety in the character and work of Jesus Christ; by meeting the wants of man as a sinner; and for being a rational religion.*" These are, in brief, the preacher's arguments for, and opinions of, the unitarian theory; and if it possesses all these virtues, "it cannot in truth be far from the kingdom of heaven."

Suffer me then to offer a few hints on this subject. The author says (p. 7) in his definition of piety, "in its proper and highest sense," and as distinguished from "superstition, fanaticism, and formality, *now walking abroad and claiming respect*," that he means by piety, *not an anxious frame of mind; not an abject slavish fear; not a dread of hell; not a repetition of forms; not church-going; not a loud profession; not severe censures of other's religion;* but filial love and reverence towards God, habitual gratitude, cheerful trust, ready obedience; and tho' last, not least, an imitation of the ever-active and unbounded benevolence of the Creator."

Now it appears to me, that this large and long definition is remarkable only for a few traits of excellence, mingled with great defects and contradictions, both against divine truth and against itself. If piety is inconsistent with any anxiety of mind, it cannot, in a state of sinfulness such as ours, be attained to, nor in a state of religion, continued and increased. Nay, we can scarcely call it virtuous, because it costs no effort. Who would extol the virtues of a general, that had gained a great victory, while he was feasting in his tent? or commend the sentinel, for sleeping soundly on his watch until the city was on fire? Does not the Saviour command "*all to watch?*" Can we watch without anxiety or care? Were not the "*oil-less*" virgins lost for this want of anxiety and vigilance? Were not the men of Pentecost anxious and alarmed; the jailor at Philippi? Does not God promise to dwell with those who tremble at his word? Isa. 66 & 2d. Paul was among the Corinthians with fear and in much trembling. 1 Cor. 2. 3. They receiving him with fear and trembling. 2 Cor. 7. 15. The Philippians working out their salvation with fear and trembling. Saints at Jerusalem directed to fear, lest a promise being left them, &c. Is there no anxiety admitted into all this? Hence I conclude Mr. Channing has substituted a mere carnal presumption, for the warfare and scriptural anxiety both of sinners and believers; the one to enter the kingdom on earth; the other not to come short of heaven. And if unitarianism promotes *such* piety, "*deep* and *noble*," as he describes, so much the worse.

2d. I admit that a slavish fear of hell is no part of vital godliness. Still the co-existence of it in the same heart, with a saving faith, may be necessary as one of the motives to watchfulness. Or rather, if our doom as sinnners naturally led us the downward road, it is scarcely possible to avoid fear of it, while we walk by faith, and not by sight. The scriptures warrant me in saying, that he who has no fear of failing of heaven, shall never enter there.

3d. "Repetition of forms," &c. The body, not the life and soul of christianity, consists in forms, or outward universal obedience. When this body does not live and move before us in the godly walk and conversation of Christians, we are looking only as whited sepulchres. As to the loudness of such professions, *not to speak sneeringly*, it should be as loud, long, strong, and opposed to all error in doctrine and duty, as it was with apostles and primitive Christians.

Now with respect to the positive part of Mr. C.'s description, I need only say, that he has established all that he with the first sweep condemned. Is there no fear nor anxiety in filial love and reverence to God? no active self-denied obedience, in gratitude to God? Is christian gratitude nothing more than this: "*I am glad that thou art what thou art, and that I am what I am; two good and pious beings, differing from one another only in degree; and I have nothing to do, but like a felicitous voluptuary, to fill my imagination with noble and deep images of thine adorable greatness and goodness.*" The stranger, out of the ten cleansed lepers, came up to the views of the Holy Ghost in respect to christian gratitude. He returned and fell at Jesus' feet, and professed aloud, and glorified God—I suppose followed Christ. But the nine others might have finely filled imaginations of the great goodness of the Saviour, as they continued their course to their friends, farms, and merchandise. I fear the quiescent, modest gratitude commended by Mr. C. is like that of the nine—making this difference, that sin, guilt and enmity to God never is removed from the soul by the hand of Christ, without the recipient of his favours, returning and following. The unitarian definition, however, is thrown into a right shape, at last, by saying that piety is an "imitation of the active and unbounded benevolence of God." With the preacher's grace, this is all that *Trinitarians mean* by piety; and although their professions are more "loud" than their benevolence is large, active and persevering, they consider it their duty to profess loud enough to be understood, that they are on the side of Christ, not of Belial. Of this their words and works, wherein they correspond to those of Christ, must bear witness. On the whole, I have no idea, after reading this pamphlet, that unitarianism supports gospel piety at all; for the preacher has manifestly erased from his picture some of the most striking and lovely features of the new and holy man, exhibited in the lives of Christ and of his apostles. He has omitted others equally important, such as humility, repentance, meekness, hatred of sin, faith in Christ, so essential to salvation; from which it is evident to me, that *unitarian* piety, "*deep* and *noble*" as it may be, is only beholding the natural face in a glass.

"*Ter frustra comprensa manus effugit imago,*
Par levibus ventis, volucrique simillima somno."

II. *A word on the arguments.* 1st. The divine unity, "*being one*, and *but one.*" For the present illustration, it matters not whether this sentiment be sound or false as to bible truth. The objection brought against it, among others of less note, is, that *trinitarianism* distracts and divides the mind of the worshipper. This is a mere gratuity. I suppose no one has ever heard them complain on this account. It is singular that Mr. C. should have discovered, first of all, this evil, never once felt by the supposed subjects of it. 2d. So far from distraction, by division or alledged diversity in the divine Object of *trinitarian* worship, they believe that these three persons in one Godhead, as they sustain three different relations in the covenant of redemption, both to one another and to hell-deserving men, are each of them *essential* to every holy act of the human mind, and affection of the human heart. That is, the blessed Spirit, sustaining and enlightening to the object, and in the act; the Son, occupying the whole distance between the Sovereign and the sinner—effecting a reconciliation, and constituting the road of the heart and mind's dutiful return and obedience to God; and the Father, as the giver, embracing also the Son and the Holy Ghost as the one God, the undivided object of christian worship. If I may so express myself, in the act of obedience *accomplished*, these divine persons are one to me; but in accomplishing the act, they are three in one. To say that this distracts, is to say that an infant can live without a nurse, walk without a road or a guide, or be happy without a father. If I meant to make heaven alone as arrogant and independent as a devil, I would discard this doctrine as useless lumber. Mr. C. then, is quite mistaken as to the effect he speaks of: It is all lengths the reverse. It is essential in its character—cherishing, uniting, assuring.

On the preacher's second argument, "*the spirituality of God:* It is worth nothing to his cause. We know nothing of matter or spirit, otherwise than by qualities or properties peculiar to each. If I may dare to use such language, it adds not nor can diminish my piety, should I be told that Deity was some refined ethereal essence. But if I understood that this glorious Being were pure or impure—just or tyrannical—merciful or severe; that he loved or hated me; I should then know something of him that might be worth the knowing—something to impress me. And for men to talk of spirit, in the sense in which Mr. C. adduces his argument, is perfectly absurd. How can any one's piety "be elevated and refined," by thinking of something which is wholly inconceivable?

2d. Believers in the divinity of Christ have their conceptions of God spiritualized and purified, by the very cause which Mr. C. alleges to make them gross and carnal.

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* See the closing discourse of Dr. Bancroft's volume of sermons.

It is very strange that he should set himself against the word of God, and the united christian experience of all ages. "We beheld his glory, says every disciple, as the glory of the only begotten of the Father, full of grace and truth; again we behold and are changed." Did trinitarian belief affirm that our Lord was an imperfect or peccable man, there might be some ground for the supposition, that connecting divinity with him in that state would make our piety of this gross and earthly kind. But it is certainly a very great stride in the unitarian logic, to attribute to our faith consequences which can apply only to theirs. We believe that Jesus both possessed, and in his life invariably manifested, all the perfections of Godhead. Looking up, therefore, thro' this medium to the eternal Fountain of all purity, cannot deteriorate pious affection in me; but it might, and undoubtedly would, in an Unitarian. He considers the reflecting medium, the person and character of Christ, finitely or humanly good: I, infinite holiness and goodness. If the argument then has any weight—if any corruption or corrupting influence is gathered in the channel of communication between God and man, it must fall into the Unitarian's own heart. For I appeal to all men, whether one is likely to be defiled or poisoned, who believes the stream & fountain equally pure; or the other, who believes the fountain alone pure; but the stream having passed through muddy banks, ere it reaches the thirsty, must necessarily partake of the impurities gathered by the way. I must again refer to the position, that we know nothing of God's essential nature, considered in the light of a simple element, either matter or spirit, other than by the perfections in which he is pleased to make himself known.—When Christ says, "He that hath seen me hath seen the Father;" and again, "No man cometh to the Father but by me;" the standard measure of divine perfections, which the believer sees in Christ, he must also see in God. If Christ be a sinner, so also is the Father that sent him, in the same degree. Hence it is abundantly evident, in this point of view, that the conceptions which the Unitarian has of Christ, the same he must have of God. If the one be impure, so is the other! For it is written, "No man hath seen God at any time; the only begotten, &c. he hath declared him." From whence is this "*deep* and *noble*" piety to spring? From Christ, as a peccable, imperfect man; and of course from God, as a peccable, imperfect God! We must either throw away the christian system altogether, and do what we can without it; or else allow that a *humanitarian* Saviour will make a corrupt and corrupted soul. Placing it on this basis, were I an Unitarian, I should tremble for my creed.

The third and fourth arguments are, "*a distinct and intelligible object of worship, and a fervent and enlightened piety, by asserting the absolute and unbounded perfection of God's character.* On the first I would simply ask, what is there intelligible in the unitarian *unity*, more than in the trinitarian *unity* of the divine Being? The asserter of the one and of the other doctrine faintly conceives the existence, *and but faintly*, of one divine, eternal Nature. Neither of them understands any thing farther about it. They may fancy more than this; but it is fancy only. Shall we appeal to mathematics and numbers? I ask, what have mathematics and numbers to do with Deity? Is the Almighty to be measured by geometrical lines, or by the union or disunion of numerals? Aye, but a trinity in one is unintelligible to us, because we are acquainted with the notable fact that three is not one. This is nothing to the purpose, unless it can be shown that God has made man, and endowed him with reason, not to comprehend the moral character of his great Creator, and serve him worthy of the manner in which he is pleased to make himself known to his creatures; but that human reason should be the index or reporter of the mode of God's existence; and unless this should be comprehended, that he should be considered an imposter, by the works of his hands. Again, to make this position valid, it must be shown that God did not create any three different objects, nor give his creatures knowledge of numbers, to disprove his mode of existence; else should that mode be *three* in *one*, he should become unintelligible to all his works. This is placing nature before nature's God, and affirming, for substance, that there is nothing in the natural or moral world capable of leading proud, wicked and ignorant sinners astray. God has no where said in his book, that the knowledge of *three* and *one* might not confound sinners, as to his nature, character, and conduct, and lead them down to hell.

As to the next argument, we are perfectly agreed; only I make that "absolute, unbounded perfection," to concentrate in Christ. Here it wears a lovely, tangible, sensible aspect to my soul; of course, awakens it to duty, hope, and worth. The Unitarian, as I have already shown, by trying to think of God out of Christ, knows no more of what he thinks or speaks, than he knows of the colours of the rainbows of eternity. He cannot even be sensibly impressed that there is any rainbow there; no, nor yet a God. His devotion, however rational, must be very "enlightened and fervent," by setting the face of his willow-weeping, bewildering soul, against the bosom of an impenetrable and awful darkness! Surely he hates the light. All the force of both these arguments, if any weight they have, consists in asserting or insinuating something which the Trinitarian is supposed to deny—which is not true. The God whom I worship is *one*, and therefore, if distinctness or intelligibleness is the same as unity, is easily understood. The fact is, neither of us understands any thing about simple, divine existence. I attribute all "divine and absolute perfection" to the Lord Jesus Christ, as the bible enjoins. The arguments, therefore, prove nothing against Trinitarians, nor in favour of ardent piety. Besides, were a man to speculate on the moral perfections of Deity, instead of his existence, I should hear him, because he had some *data;* but to apply reason to the existence of a God, where there is not a particle of data, and to found upon these suppositious discoveries a certain set of christian affections, high or low, is as hopeless as any thing yet undertaken by fallen man.

The next cluster of arguments, which I must take together for the sake of room, "*accordance with nature,*" &c. I do not know what the author means by nature: I presume the material universe. If this be his meaning, it is foreign to the mission of Christ to deliver any theories on this subject. All that can be gathered from his life and labours is, that they reveal nothing contrary to fact. "The high place for piety in the life of Christ," consisted not in expounding chemical, astronomical, or mathematical theories, or settling the disputes of rival sects by some standard text-book.—The mind may increase ever so much in such earthly lore, and still be very far from God and godliness. All that knowledge, since in itself foolishness, when applied to the doctrines of Christ, may increase piety when it is already established, but cannot beget any. If the Unitarian means to get up to God on the back of the universe, he will find that he has lost his way. The Saviour speaks of the cross as the way to heaven.

But the last argument merits a fuller attention than can now be afforded. "*It meets the wants of the sinner.*" That it met *not* the wants of the sinner was the principal objection I ever had against unitarianism. True, indeed, it may meet the imagined wants of an *unitarian* sinner, which are fine and few; but to the wants of a sinner as revealed in the bible, unitarianism does not look even askance. Like the Levite, it passes by on the other side. The sinner is blind; nothing to enlighten but an ideal emanation. He is perverse in will and heart; no intelligent, personal Holy Ghost to subdue him. He is, in a state of nature, "desperately wicked;" nothing but naked reason to transform him to the image of God. He has violated the laws, and is exposed to eternal death; nothing in unitarianism to pay his ransom, or shield his soul from the wrath of God. He must be made holy, or he cannot enter heaven; nothing to forward and complete this sanctification. The unitarian theory meets the sinner, revealed in the bible, at no one point. It may suit an unitarian sinner, who wants nothing, save to be made a "little more cheerful by good company on his way to heaven." In short, I can say nothing favourable of this pamphlet, except as to the apparent intelligence, and perhaps good intent of the author.

Your's,
PHILEMON.

Religious Intelligence.

PROTESTANT EVANGELICAL SOCIETIES IN FRANCE.

We continue our translations and abstract, in relation to the protestant evangelical societies in France.—*Mis. Her.*

The Missionary Society.

The "Society for Evangelical Missions among nations not Christian," held its third annual meeting at Paris, on the 14th of April. Count Ver Huell, peer of France and vice-admiral, is the President of this Society. His absence from the annual meeting is thus noticed by one of the Vice-President:—

"Unhappily, the attentions demanded by the sickness of a beloved son, have detained Count Ver Huell nearly a year from Paris; but I need not say to you, gentlemen, that his residence in the south of France, does not prevent his taking a lively interest in our society, watching the success of its efforts, and directing our labours by his valuable counsels, indicating a sound judgment, and a heart devoted to the sacred cause, which we are aiming to advance."

From the annual report, it appears, that the committee are signally devoted to the interest of the society. Eleven new auxiliaries were added during the year, to the thirteen previously existing.

"Let us rejoice," say the committee, "at seeing the pastors of our churches, every where, almost without exception, taking the lead in these religious operations, which give so much cause to bless God."

This society has under its patronage, a seminary for the education of missionaries, which contains six pupils, represented to be ardently devoted to the cause of missions, and assiduous in qualifying themselves to engage in it. Other young men are preparing to enter this school.

Extracts from the correspondence with auxiliary societies, are inserted. A letter from Nismes, says:—

"The first Monday of January, 1826, the monthly concert commenced with a great concourse of people. The church was full. The contributions surpass our expectations. The people take a lively interest in our enterprise; they converse about it; bear a part in it; and all say, that by the blessing of God it will prosper." This auxiliary sent to the parent society 846 francs.

The auxiliary at Bordeaux sent 1,200 francs, which, they say, is only in anticipation of what they expect to send after their general meeting. In their communications, they add:—

"You perceive that our second year promises a continued increase in our receipts. As to zeal in behalf of missions, it is great among all our members; each of us endeavors to make the cause in which we are engaged, generally known and favorably regarded. The wonders every where wrought by the truth of God, and the clear proof that he crowns it with his blessing, are the best arguments that we can use.—In all things, we know that we can do nothing without him. We therefore earnestly implore his mercy, and his blessing both upon ourselves and upon our fellow men.

Pres. Edward's tract on Union in Prayer for the spread of the Gospel, has been republished and circulated. The monthly concert for prayer is extensively regarded by the protestant churches, and collections in aid of missions are taken as in this country; the poor, and children in the Sunday schools, bring in their mites; female auxiliaries and associations of various classes of people, are formed; and in all the movements of the protestant churches, relative to missions, we may trace the operation of real piety; and encouraged by the rapid progress made during the last three or four years, we may hope, that the time is drawing nigh, when France will not only be evangelised itself, but when it will become a powerful ally to those nations which are engaged in sending the gospel to heathen.

All this feeling and these active increasing efforts are among the protestants of France—a body of Christians which has been struggling for existence these three centuries, and which is now depressed and overborne by the Catholics.

It is pleasing to know, that while the French protestants are becoming interested in the progress of christianity among the heathen, and in the general prosperity of the church, the spirit of vital, active piety, is reviving among its own members. Such has been the influence of a zeal for foreign missions on the American churches.

American Jews' Society.—At the last meeting but one of the managers of this society, two or three of the members resigned their seats, despairing of its usefulness. At the meeting on Tuesday last, it was voted (11 to 9) to take a lease for one year, of six lots in Yorkville, a few miles out of the city, provided it could be obtained for $250. The particular object of the lease we do not know.—*N. Y. Obs.*

Jamaica.—On the night of the 25th December, an attack was made on the house of the Wesleyan missionary and his family, at Montego-Bay, by some unknown persons, who fired muskets into the house at the word of command, with a resolute determination of killing the inmates. The court of quarter sessions, which had the matter before them, were unable to fix on any individual. The assailants advanced four or five times on different sides, aimed deliberately at the doors and windows, and regularly obeyed the word of command—"make ready, present, fire!"

Bishops of India.—Application is to be made to parliament, for three bishops to be appointed to the three presidencies of Calcutta, Madras, and Bombay, it having been the opinion of Bishops Middleton and Heber, that the duties of the Bishop of Calcutta are too heavy for one person to fulfil. The Rev. Mr. De Bas is appointed to Calcutta. *London Miss. Mag.*

Donations to the American Board.—The Missionary Herald for March, acknowledges the receipt of $8,100 44, from January 21st to February 20th, inclusive; besides legacies to the amount of $467 50, and clothing valued at over $200. Among the donations is $500 from an anonymous donor, who says in the accompanying letter—"The wants of the heathen world, our increasing obligations to God, the necessity of working while the day lasts, and the value of souls, have convinced me, that it is my duty to devote, not a part of my present income, but of my *capital*, to the glorious work of evangelizing the world." The formation of 82 auxiliary missionary associations is also announced, the whole number of which exceeds 1000.

Indian Mission.—In the course of the present week, communications have been received from the beloved mission family, formerly connected with the circular church in this city, and now labouring among the Choctaws at the station called Goshen. A number of interesting specimens of Indian manufacture were forwarded together with the letters, as also "a Spelling Book written in the Choctaw language, with an English translation, prepared and published under the direction of the missionaries in the Choctaw nation, with the aid of Capt. David Folsom, interpreter."—*Charleston Obs.*

Charles R. Hicks.—We have to record the death of Charles R. Hicks, the venerable and highly respected Indian chief, whose name, since the board commenced a mission among the Cherokees, has often appeared on the pages of the Missionary Herald. He died near the commencement of the present year. Mr. Hicks was, for many years previous to his decease, an exemplary member of the Moravian church, which has had a mission among the Cherokees since the year 1801; but his regard was extended to every measure, from whatever source it originated, that had a tendency to improve the moral, intellectual and social character.—*Miss. Her.*

Dr. McAuley, at a late public meeting in New York, gave it as his opinion, that there are not less than 60,000 persons in that city, who rarely, if ever, enter the house of God.

The Rev. Ezra Fisk, D.D. pastor of the first presbyterian congregation in Goshen, N.Y. has been unanimously chosen President of Centre College, at Danville, Kentucky. Whether he will accept of the appointment is not yet known.

Dedication.—On Wednesday, the 28th ult. the college chapel at Amherst, Mass. was dedicated to the honour and worship of God; and in connection, Rev. President Humphrey was installed pastor of the college church.

Revivals.

The work is still powerful in Vernon village, and it continues its progress in several other places not far distant. In other places still, there are favourable indications; nor is there to our knowledge, any thing like a "reaction" among the places that have lately been visited with *powerful revivals.* Much unanimity of feeling prevails within the limits of Oneida Presbytery; and may we not hope that the Lord will still carry on his work and extend it throughout the land?

We hear nothing further from New-York, except that Christians are beginning to take a bold stand against the theatre. We recollect that such a step as this was one of the immediate precursors of the revival in Utica.

Washington City.—The Columbian Star, mentions that the 2d Baptist church in the city of Washington is favoured with a revival, the influence of which is extending to other parts of the city; and adds, that "the good work, accompanied by circumstances of touching interest, has also commenced in the Columbian College."

Ithaca, N. Y.—The presbyterian and the methodist clergymen of this place, have published separate accounts of this revival in the form of two little tracts. The presbyterian account contains nothing of much importance, but what has already been laid before our readers. The methodist account, which of course we must decline publishing at length, mentions that some time previous to the revival, serious difficulties which had existed in the church, had been removed; that religion had been in a low state, and that the union of different denominations in the religious celebration of the last fourth of July, was thought to be productive of good to the churches thus associated. The revival of a female prayer-meeting, which had slept more than a year, was attended with a happy influence, as a similar event had been among the Presbyterians; but the first fruits of regenerating grace were discovered in prayer-meetings, held with the coloured people, by a few who had become deeply interested in their welfare. The work soon increased; and during the months of August and September, about 50 were added to the methodist society, about which time the work began to be visible among the Presbyterians. In November, the work had become extensive and powerful beyond former precedent. Meetings were held every evening, Christians were agonizing in prayer, and sinners were convicted and converted unto God. During this month the work partially declined; but in December it again became powerful for a little time, and gradually declined up to the date of the narrative. The Methodists estimate the number of conversions at about four hundred. Two hundred and twenty had united with the church, under the pastoral care of the writer.

Bozrahville, Conn.—The Recorder & Telegraph contains an account of a powerful revival of religion in Bozrahville, Conn. a manufacturing village, containing about 200 inhabitants.

So visible and so extensive has been the effect in the factory, that of 70 employed under one roof, there are not ten, arrived to years of maturity, who do not manifest a change of heart and of life. Instead of meeting for vain and ungodly amusements, they now meet in circles for prayer, where their highest happiness consists in praising the Father and giving glory to the Son. When the hour for labour arrives, they are on the spot; and when the bell strikes, they are ready to commence their daily avocations. Many who visited these scenes, found them peculiarly interesting; and ministers of the gospel, who attended the morning devotions, were ready to exclaim, "We have seen praying colleges, but we never before saw a praying factory."

The Holy Spirit did not limit his blessings to the factory. The work spread in the families surrounding the village. For nearly four months it has been advancing more or less rapidly, and every succeding week multiplied converts to the Lord Jesus Christ. In January, 65 were added to the church.

WESTERN RECORDER.

UTICA: TUESDAY, March 27, 1827.

Cyprian and the High Church.—The last, though not the least interesting of Cyprian's articles on the High Church, is found on our first page to-day. To any one who has carefully read these articles—and we are persuaded that they have been extensively read—it is needless to say, that they have been written with much ability, and under the influence of a truly christian spirit. Waiving for the present discussion, all minor distinctions in theology, the writer has taken the single article of depravity, with the doctrines necessarily connected with it, as embracing the subject-matter of the "faith once delivered to the saints;" and has shewn clearly, that this faith is something radically different from what is embraced in the real "opinions and practices of the High Church." This done, it was easy to show the "moral tendency" of these opinions and practices, and their strong affinity to several of the leading heresies of the day. The High Church is all along distinguished from the Evangelical, and the thirty-nine articles; nor is it at all pretended that no real piety can be found among its apparent adherents. Still, this last circumstance cannot be construed into any argument against the general, we might say almost inevitable tendency of the principles and practices in question. This tendency, it has been seen, is dangerous in the extreme; and that it leads thousands and tens of thousands carelessly onward in the road to ruin, can no longer be doubted. The articles, we trust, will not be laid by on a single perusal. They are found between the seventh and thirteenth numbers of the present volume of the Recorder, inclusive.

Mr. Channing's Sermon.—The able review of this production, which has been furnished by one of our correspondents in the preceding columns, may be read to much advantage, even by those who have never seen the sermon. The tendency of unitarianism is every where substantially the same. Its course is the downward road of infidelity, and Mr. C. has nearly reached the lowest declivity.

Rev. E. M. Spencer.—The case of this gentleman, as noticed in the Baptist Register some time since, and more recently in the Batavia People's Friend, appears to us to merit some farther attention. Mr. S., it seems, had been for some time previous to the event alluded to, pastor of the baptist church in Middlebury, Genesee county, and principal of the academy at that place; which last station he still holds; but changing his views on the subject of baptism, he announced his determination of relinquishing his pastoral charge, and requested of that church a regular dismission and a letter of recommendation. The church, it appears, refused his request, without assigning any very specific reasons for so doing; after which he made application to the session of the presbyterian church in the same town, became a member of their communion, and had his children baptised according to the practice of this body of Christians. A few days after this event, a council of the baptist brethren was convened for investigating the conduct of Mr. Spencer, when they came to the result, that "by departing *from the truth, in renouncing the ordinance of baptism* and the order of the gospel church, and in leaving the church in a hasty and improper manner, thereby violating the charge given him at his ordination, and breaking his covenant with the people of God, Mr. Spencer has forfeited his character and office as a minister of the church of Christ." Whereupon the council proceed to depose him, and even to advise the church with whom he has united to exclude him from their fellowship. Mr. S., however, it would seem, sustains on the whole a fair christian character, being still orthodox as to fundamentals, and entirely unimpeachable as to his moral character, his christian walk and conversation.

Now, we advert to these facts, not so much to find fault with the baptist brethren, as to show that the result of their proceedings ought not to injure the reputation of Mr. S. Imprudence and rashness there may have been, on both sides, for aught we know; but the character of Mr. S., we have sufficient reason for believing, ought not to suffer in consequence of the decision alluded to, especially as the charges relate to conduct which has to do with matters of a sectarian nature.

Prayer for Colleges.—By all we can learn, the concert of prayer for colleges was noticed for the first time on the 22d ult. in a few places within the western districts of this state. In Boston, it was a day of much interest to the churches. Among the facts communicated and since published, are the following, for the Recorder & Telegraph:—

"An examination of the catalogue of Dartmouth College shows, that of the subjects of the revival in 1815, two are now missionaries in Ceylon, two presidents of colleges, three professors in colleges, and about twenty respectable ministers of the gospel. Fifty in all were believed to be the subjects of renewing grace. Of the fruits of the revival in Yale College in 1802, there were three who became presidents and two professors in colleges, one a professor in a theological seminary, and 30 ministers of the gospel. In all, 71 were hopeful subjects."

Musical Concert.—A concert of sacred music, we understand, was given in Rev. Mr. Peabody's church in Springfield, Mass. on the 5th inst. to a full and gratified assembly, by a band of musicians from Boston, attached to the Handel & Haydn Society. The selections were chiefly oratorical extracts: But we are very sorry to notice in the list for *such an occasion*, the "Eloi Lama Sabachthani," by Dr. Harrington. The piece has indeed an affecting influence on the mind of a few; but to the multitude, an attempt to sing *expressively* the very dying groans of the Saviour, must be felt as an incongruity, not much unlike, in theory, to the procession we have lately read of, where the mangled body of the Saviour, as taken down from the cross, was represented to the public gaze by means of a ghastly looking wax figure! Such things may fill the mind with amazement; but, for the most part, they are equally unfavourable to religion, and against the dictates of just taste.

It is high time that piecs of music like this, should be struck out of our concert bills. With this exception, the pieces appear to have been well selected; and we learn that the performance was first-rate.

For the Western Recorder.

MEANS AND MEASURES.

Mr Editor—I have been thinking that the employment of these two little words, as convertible terms, leads to much misconception on the subject of revivals. The first properly comprehends preaching, exhortation, teaching, meditation, searching the scriptures, prayer, &c. which are specially instituted by God himself, and are never to be exchanged or set aside.—The second relates wholly to *modes of application* in the *use* of means, where much depends on questions of expediency; as in different modes of sermonizing; different manners & times of exhortation, public and private; different ways of instituting and conducting conference-meetings and prayer-meetings, meetings for religious inquiry, &c. which are matters to be arranged according to the best of our judgment, as in the fear of God.

As to the question *what means* should be used in revivals, it may be said that they are the same, and nothing more nor less than those which should be used at other times. But the question as to measures is not so readily settled; and by confounding measures with the instituted means of grace, many have been afraid to adopt them, lest they should be found guilty of the sin of presumption. "God will bless means of *his own appointment*," they say; "why then should we presume to *add* to them, and thus provoke him to send us a *spurious revival*, instead of a *genuine one?*" But if the distinction

I am now contending for be a just one, this objection falls at once to the ground.

Measures are employed with great success in almost every field of christian effort. The operations of the press, the distribution of bibles and tracts, the establishment of missionary societies, theological seminaries, education societies, concerts of prayer, Sunday schools and bible classes, are so many examples of the successful employment of measures to secure the vigorous application of the means of grace. And why should not the promotion of revivals be placed on the same analogy?

Will it be said that revivals are to be wholly referred to the secret purposes of God? that they are to be considered as *showers* of mercy descending from heaven, without reference to the state or condition of the churches? that no preparation should be attempted for the descent of spiritual showers, more than for that of natural showers of rain? Such notions as these have too long been indulged by the slothful and the worldly-minded. They are wrong: They must be given up, long before the conversion of the world can take place; and there is no use in adhering to arguments now, which will certainly prove fallacious at a future day.

Some people talk much about *having a revival*. But what is it to *have* one, except to *be revived?* Is it not a *duty always* to be revived? Means are as necessary for the revival of churches, as for that of individuals; and measures for the application of means, if beneficial in the one case, must be so in the other. What is the difference? The private Christian adopts every proper measure for bringing himself under the powerful application of means. Let churches which are made up of private Christians do the same, and the result will be no less certain.—No direct dependence is indeed to be placed in means or measures. We must use them as faithfully as if they could effect every thing; and at the same time look to God in faith, and with feelings of entire helplessness.

Where, then, is the presumption of endeavouring as humble instruments, to devise measures for promoting revivals of religion? Let churches be revived, and let them awake to duty as in the fear of God, and sinners will soon be seen enquiring the way to Zion. When the churches thus arise and put on their beautiful garments, then shall the spirit of the Bridegroom be seen to go forth from among them, in the triumphs of redeeming mercy. The secret purposes of God have to do with every thing; but it is for the Christian to do his duty, and presumption for him to neglect it. Let us remember this; and whatsoever our hand findeth to do, let us do it with all our might.

SCRUTATOR.

For the Western Recorder.

No. II.

SOMETHING *MUST* & *CAN* BE DONE.

BRETHREN—I am now to lay before you the plan of which I gave you some anticipation last week. But before you go farther with me, I must beg your compliance with two requests. The first is, that when you begin to see my object, you will not turn away from it, saying—"this is nothing new." The other request is, that when you have carefully examined the subject, and heard what I have to say, you will then, solemnly, in view of your own last account, *ask* and *decide* the questions—What *must* I *do;* and what *can* I *do*, to promote this object proposed? It is the greatness of the subject, and not its novelty, which demands your attention; and if there is a plan, new or old, which has all the advantages I have mentioned, surely there is no time to be lost, in adopting and prosecuting it.

The plan, then, is this—that we turn our labours, at once, upon children and youth; that we have an institution in all respects adapted to the purpose, where all, from 5 to 18 years of age, may statedly receive religious instruction, suited to their ages and capacities; and that we resolutely determine to bring every child and youth, of every class and description, within the instruction of this institution. I would have this work put into the hands of God's people. I would have all the christian churches of different denominations put forth one simultaneous effort, and have each separate church feel itself bound to accomplish this for every child and youth within its limits. If the children are found naked, they should be clothed; if hungry, they should be fed; if their parents are unwilling, *they* should be persuaded. Thus, as the churches are spread over the whole surface of our territory, the exertions of the one would meet those of the other, and the thing be accomplished. Every child would be taken as soon as it could read, and taught to read the bible; and from that period to the period of manhood, be taught constantly, and in the best possible manner, the truths of this sacred book, till they should be engraven on his heart. Such an institution, and one that with proper modifications can be made to accomplish all this, is already in existence. I mean the Sunday school, connected with bible classes. Such an institution can be made to accomplish all this amount of good, if we extend it to the utmost limits in our power. We *have* this institution; and for this reason I need not explain its nature, or dwell upon its blessed effects; but it is doing comparatively nothing—nothing, I mean, compared with what it might do. It is the institution by which a complete *moral revolution* can be effected—the very instrument placed in our hands, to overturn the empire of Satan; and by which it has got to be overturned. But what has it yet done? It has only been making a few successful experiments on a very small scale. We have had our attention engaged in other enterprises, which make a noise; while the Sabbath schools have been overlooked, as if they had been almost beneath our notice. Whole sections of our state have scarcely felt the influence of Sabbath schools, or have known what they are. Where they have been most extended, and are most flourishing, not more than one individual out of five is brought under their regular instruction. Those who are now taught are often the least needy, the children of the pious and the wealthy; while hundreds, if not thousands, are passed by, to grow up in ignorance and sin, within the limits of our most flourishing schools. I tell you, brethren, we are doing comparatively nothing. Those of us who are actively engaged are looking at what we have done, as if we had wrought wonders, while we are only busying ourselves with a few comparatively trifling experiments. Would we do our duty, we must go at once and scour every street, search through every family, and report, not merely how many attend the school, but how many *do not* attend, and *why* they do not.

I am aware, that as soon as we speak of getting ALL into the Sabbath school, the irresolute will bring up their obstacles. They will tell us of the unwillingness of parents—their poverty—their children barefoot and in rags. They will tell us how they have already tried to get the attendance of such children, and could not succeed. They will tell us of the want of teachers, &c. Brethren, *it can be done:* not, to be sure, without effort and sacrifice. If we undertake any thing of consequence, we may expect difficulties; and I am sensible, from my own experience, that in this work the difficulties are numerous and perplexing; but they are of a nature rather to try our patience, than to take away our strength. Resolution and perseverance are all we want, and the thing shall be accomplished.

But I spoke of an institution, which should bring all between 5 and 18 years of age, under stated religious instruction. I would consider the Bible class as a higher branch of the Sabbath school; and at the age of 12. they should be placed in this, and be continued till 18; and this should embody all the teachers in the Sunday school, and be under the direction of the minister, or others competent to the charge.—Now suppose this to be once accomplished, look at the system in full operation, throughout our country; the Sabbath schools and Bible classes, in their improved state, in every christian church, and holding in their arms every child and youth between 5 and 18 years of age. See it continuing on from year to year, with all the improvements that would be made; taking every child as soon as 5 years old, bending his mind with religious principle, watching over the interests of his soul, and filling his growing capacities, as fast as they expanded, with bible truth. This will be securing the rivulet, that would otherwise soon become as a flood of iniquity, and deluge the country. Let it once be accomplished, so that all our children and youth throughout our populous state shall be under this system, and how long will it be before an entire revolution shall have been effected in the moral and religious aspect of this people? Such is its simplicity, that once organised, and completely in operation, it will move on with its own strength, increasing in power. It would spread itself from one community and state to another, till in a little time it would embrace the whole christian world. A system analogous to this is the only one with which we can operate to much effect at our missionary stations; and it is probably some such system, or perhaps by this very system, that the millennium is to be ushered in. Do you say, it is indeed a fine *theory;* but the thing will be to carry it into effect? I know this is the *very thing;* and this is the place where you and I have something to do; something we must do, or sin against God and the souls of millions. I have laid this subject before you, not to obtain your cold commendation, or to please your fancy with dreams; but to obtain your active co-operation, and to induce you immediately to take hold of the work. V. D. M.

The editor of the Western Recorder acknowledges the receipt of *Ten Dollars* from Richard Bonfoy, of Winfield, as a donation to the American Colonization Society.

Political.

NEW-YORK LEGISLATURE.

Saturday, March 17.—In the Senate, the Chemung canal bill was again taken into consideration, in committee of the whole. Messrs. Colden and Burrows opposed it, on the ground that it would be unproductive to the state, and would divert trade from the Erie canal. Messrs. Hart and Hager replied; when the question was taken on the first section of the bill, and it was rejected. The committee then rose, and their report was laid on the table.

In the Assembly, the following message was received from the Governor:—

To the Honourable the Assembly.

Gentlemen—The abduction of William Morgan, being an act of unprecedented violence, has justly excited unequivocal reprobation, and the apprehensions which are entertained of his fate, have produced general alarm and anxiety. Understanding that this subject is under the consideration of your honourable body, I have thought proper to communicate to you all the information in my power respecting it; and this I should have done before, had I not been apprehensive that a premature disclosure might have interfered with pending investigations. If any future intelligence of importance shall be received, I shall not fail to communicate it.

DE WITT CLINTON.

Accompanying the message were several documents, consisting of letters from committees on the subject, to the Governor, his replies, &c.; which were, on motion of Mr. Bucklin, referred to the select committee, of which Mr. Granger is chairman.

No other business of importance was under consideration.

Monday, March 19.—In the Senate, the bill respecting the state-prisons was read the third time. Mr. Birdseye opposed its passage, because the bill gave to the Governor the right to nominate to the Senate the agents and clerks of the prisons, and also allowed him to remove them and supply their places when the Senate was not in session—a concession which there was no reason (in Mr. B.'s opinion) for the *present* legislature to make.

Mr. Waterman advocated the bill; and the question being taken, the vote stood 13 to 13.

Mr. Haight occupying the seat of the President when the question was put, and he having already voted, a question was raised whether he had a casting vote as President or not. This question, together with the bill, was laid on the table.

In the Assembly, Mr. L. Smith, from a select committee, made a report, and brought in a bill, to reduce the rate of damages on foreign bills of exchange from 20 to 7 per cent.

The bill to regulate the sale of lottery tickets, was called for a third reading. Mr. Johnson moved that it be referred back to the committee of the whole, for the purpose of so amending it, as to authorise Yates & M'Intyre to sell *shares* of tickets. Mr. Eldredge was in favour of referring it to the committee of the whole, for the purpose of so amending it, as to authorise Yates & M'Intyre to sell tickets without a license. The motion was opposed by Messrs. Sherman, Wardwell, Foote, Piggott and Starkweather, and lost. The bill was then read a third time and passed; ayes 63, noes 30.

The remainder of the day was spent in committee of the whole, on the bill to erect a new court-house in the county of Onondaga. The committee refused to amend the bill, so as to allow the supervisors to change the site of the court-house, or to allow commissioners to be chosen for the purpose of locating it. The bill passed; and the report of the committee of the whole was agreed to by the house, and the bill ordered to a third reading.

Tuesday, March 20.—In the Senate, the bill to regulate the sale of lottery tickets was returned from the Assembly, with a variety of amendments; which were ordered to be printed, and with the bill, to be referred to a select committee.

The question was again taken on the state-prison bill, and the bill passed; ayes 14, noes 11.

In the Assembly, the house went in committee of the whole, on the Greek bill. The Speaker addressed the committee at length, in opposition to the bill. After he had concluded, the chairman put the question, and the noes appeared to preponderate. Mr. Granger then rose and observed that he had not intended to say one word on this subject, but when there seemed to be only half a dozen voices in favour of the bill, he felt it his duty to say something in its support. He then made a few remarks in reply to the Speaker, and urged the passage of the bill.

Messrs. Livingston, M'Clure, Davison, A. C. Paige, Hamilton and Starkweather also spoke in favour of the bill, and Messrs. Parke and M'Donald against it. "The debate lasted about four hours, and the subject was ably discussed. In the opinion of many, the *best speech* was made by Mr. M'Donald, of Washington county, who, at the close of his remarks in opposition to the bill, held up a bank note, and said that two-thirds of it should be sacredly appropriated to the cause of suffering liberty in Greece, and the other third for the benefit of the unfortunate Wiley Nichols, who lost both his arms by the bursting of a field piece in Jefferson county, and whose claim on the bounty of the legislature, has been rejected by the Senate, for two succeeding years, though the more immediate representatives of the people had twice recognised its justice."

The question was then taken on the first section of the bill, and it was lost; ayes 42, noes 58.

The committee then rose and reported, and their report was laid on the table.

Wednesday, March 21.—In the Senate, the report of the committee of the whole against the Chenango canal bill, was called up. Mr. Spencer spoke in favour of sustaining the report of the committee. In his remarks, Mr. S. dissented from the opinion of the canal committee, that the state could not with propriety extend its works of internal improvement for want of funds; and he pointed out the erroneous reasoning on which that opinion was founded. He demonstrated, from the income of the canal fund, that in 1846 the canal debt will have been paid, and leave an excess of $4,000,000 for the ordinary purposes of government. His objections to the bill did not arise from a belief of a want of funds to complete the work contemplated, but from an apprehension that the work itself was not an object in comparison with its expence.

The report of the committee of the whole, rejecting the first section of the bill, was agreed to, 15 to 7; and so the bill was lost.

The first section of the bill to renew the charter of the bank of New-York, was rejected by the committee of the whole, by a vote of 12 to 9; and the report was laid on the table.

In the Assembly, the vote agreeing to the report of the committee of the whole in favour of the bill directing the erection of a new court-house in the county of Onondaga, was reconsidered, 55 to 50; and the report laid on the table.

Mr. Hay offered the following preamble and resolution:—

Whereas the Rev. Mr. Alburtis, one of the chaplains of this house, has on two occasions, endeavoured improperly to influence the votes of the members thereof, by praying in express reference to a subject of legislation now under discussion; and supplicating Almighty God to make us willing to sacrifice our liberty: And whereas such prayers have a tendency; and may, if tolerated, restrain the freedom of debate and of action on this floor. Therefore,

Resolved, That the Rev. Mr. Alburtis be requested, by the honourable the Speaker, to desist from the discussion, in his prayers, as one of the chaplains of this house, of the specific subjects of legislation therein.

Mr. Hay said he was bound to presume, in courtesy and charity, that Mr. Alburtis was actuated by pure motives, though governed by a mistaken judgment; and for the purpose of giving him an opportunity to explain, he desired that the resolution might lie on the table.

Mr. Sill called for the consideration of the report of the committee of the whole on the Greek bill, which was that they had rejected the same. A debate followed, which lasted till near the hour of adjournment. Messrs. Sill, Wardwell, Eldredge and Cowles opposed the bill; and Messrs. Barstow and Starkweather supported it. The question was then taken on agreeing with the report of the committee of the whole, and it was carried, ayes 68, noes 41. So the bill is *rejected*.

Thursday, March 22.—In the Senate, no business of importance was transacted.

In the Assembly, the report of the committee of the whole, on the Onondaga court-house bill, was so amended by the house, as to provide that the new court-house shall be located by three commissioners.

Mr. Sherman, from a joint committee of the two houses, made a report, and brought in a resolution for holding an extra session of the legislature, to pass upon the revised laws. Ordered to be printed.

The bill relative to the degree of doctor of medicine, conferred by colleges out of this state, passed in committee of the whole.

Friday, March 23.—In the Senate, on motion of Mr. Birdseye, a resolution was adopted, directing the judiciary committee to inquire into the expediency of increasing the pay of the chancellor, judges of the supreme court, and of the circuits.

The day was principally spent in committee of the whole, on the bill to extinguish the claims of John Jacob Astor and others to certain lands in the counties of Dutchess and Putnam. These lands were sold by the commissioners of forfeitures, as having escheated to the state, by the attainder of Robert Morris and Mary his wife; and it since appears that they held only a life estate in them. The lands are estimated to be now worth $600,000; and Mr. Astor offers to compromise for $350,000. Mr. Viele advocated the bill, and Mr. Spencer opposed it; but the committee rose without taking the question.

In the Assembly, most of the day was spent on the Onondaga court-house bill. After much debate, the names of John King, of Columbia, John Lefferts, of Kings, and Lot Clark, of Chenango, were inserted in the bill as commissioners for fixing the site of the court-house.

FOREIGN.

An arrival at New-York, from Liverpool, has brought London dates to the 12th of February.

A Liverpool paper of the 12th states, that Mr. Wyer, King's messenger, sailed from that port on the 6th, in the Algonquin, for Philadelphia, with despatches for our government, and for the British minister at Washington. It was supposed their contents were calculated to strengthen the amicable relations between the two countries.

Mr. Canning was confined to his bed, in consequence of an illness caught at the Duke of York's funeral.

Portugal.—The insurrection is confined to the province of Trasos-Montes, and is no longer formidable. The Spanish government have communicated their pacific resolutions to Portugal. Three of the English ships have returned.

Greece.—The Greeks are successful on all sides. The Turks have been beaten at Aracho-va and Athens. Gen. Fabvier is in the citadel of the latter place, and Karaiskaki is approaching Missolonghi. Letters from Zante, of Jan. 1st, state, that Miaulis (of course, we presume, in the new frigate) has taken two corvettes, three brigs, and sunk and dispersed the rest of the enemy's fleet near Zea. Letters to the 9th say, that Ibraham was attacked in his entrenchments, between Modon and Navarino, by Colocotroni, Nikitas, Botzaris, and Geneus, with 3000 Greeks; and lost 1500 killed, many wounded and prisoners, 14 pair of colours, 8 cannon, and 300 horses. Further, that it was reported that the Greeks had taken the town of Caristo, that Redshid was killed, and Miaulis had beaten the Turkish fleet again near Candia.

NAPOLI DI ROMANIA, *Dec.* 18.

Official dispatch of Gen. Karaiskaki to the Greek government.

"*Camp at Aracova, Dec.* 7, 1826.

"On the 1st inst. we attacked the enemy, and a desperate battle ensued, which lasted five hours. The enemy, after having lost a great number of men, and leaving every thing behind them, retired to a disadvantageous position, where we kept them five days at bay. They proposed that we should allow them to effect a complete retreat, but we sent them word that they might now do [illegible] us as we had done with them at Missilonghi. This day we dislodged them from their position, forced them to action, killed 1300 men, among whom the Kiaya Bey, Moustapha Bey, and two other Beys, and took several prisoners, whom we shall immediately send off to Napoli. Among the latter are several persons of distinction. Our brave fellows have all enriched themselves by the money, richly mounted arms, and costly clothes of the Mahometans. Rejoice, my brothers! the continental part of our country has got completely rid of the enemy, since the flower of the Albanian Turks are destroyed.

"KARAISKAKI."

DOMESTIC.

West-India Trade prohibited.—The British government, by its order in council of the 27th July last, having interdicted all intercourse between the United States and the British West-Indies, *in American vessels*, from and after the 1st of December last—the President of the United States has announced the fact by a proclamation, dated the 17th inst. the effect of which is to put in force the acts of Congress of the 18th April, 1818, and 15th May, 1820, prohibiting all intercourse between the United States and those colonies, *in British vessels*. This state of things has probably arisen, in consequence of Congress having omitted, during their last session, to pass the bill before them on this subject; it having been lost, as will be recollected, by the disagreement of the two houses as to some of its provisions.

River Navigation.—The navigation of the Hudson is again free. Four steam-boats arrived at Albany from New-York on Tuesday last.

Insolvent Laws.—A final disposition, we learn, was made yesterday, in the supreme court of the United States, of the various questions arising under the state insolvent laws, which have been so repeatedly argued, and so long under advisement. The result is, that where the contract is made subsequent to the law, and is made between citizens of the state where the law exists, a discharge under such a law is a valid defence; so also, if such citizen shall choose to sue & the cause proceed to judgment in the courts of the state where the law exists. But if the contract be made between a citizen of the state where the law exists and the citizen of another state, the party claiming under the contract may sue in his constitutional forum, the courts of the United States, and a discharge under a state insolvent law will not bar the action. As to contracts made before the passage of such laws, our readers are aware that they are not held subject to the operation of those laws, even between citizens of the same state.—*Nat. Int. 14th inst.*

Greek Fund.—The Executive Greek Committee report that the total amount received in money is $20,972 40. The cost of the cargo of the ship Chancellor, which has been dispatched to Greece, including the amount of freight and insurance, and of the value of donations in kind, is $17,500. The balance of cash is $5,500, besides which there are some contributions not yet paid in. "The balance, the committee hope, will, by the benevolence of their fellow-citizens, be so much increased, as to enable them to dispatch another cargo in the course of two or three weeks." The cargo of the Chancellor consists of 154 casks of rice, 356 barrels of corn meal, 938 barrels of flour, 410 barrels of bread, 50 half barrels of bread, 22 barrels of salted provisions, 3 casks hams, 22 cases and bales dry goods and ready made clothing.—*N. Y. D. Adv.*

William Morgan.—The grand jury of Monroe county have recently closed a laborious session of five days, without collecting a sufficiency of facts to warrant them in indicting a single individual as having a concern in the kidnapping of Morgan. Twenty or thirty witnesses, among whom were members of the Lewiston convention, were examined, touching the matter that so greatly agitates the public mind in that vicinity. But little light was gained, after all the anxiety to disclose facts and circumstances. Several members of that convention, examined under oath, could not satisfy the jury of a circumstance sufficient to criminate an individual, or answer public expectation in any way!

The grand jury, in a presentment made to the court on this subject, at the close of their session, observe, that "sufficient circumstantial evidence, without direct testimony, has been afforded to the jury, to justify the opinion that Morgan was conveyed from Canandaigua thro' this county, on the ridge road; but to what place of destination, and by whom conveyed, the jury have not sufficient facts to determine."

The Columbia Republican states that the remains of the distinguished and lamented Judge William W. Van Ness, have arrived at New-York, from Charleston. They will be brought to Hudson, during the present week, and from thence conveyed in a suitable manner, to be deposited in the family vault at Claverack.

In the New-York court of sessions, on the 19th inst. Jacob Barker was fined $250 for an alledged libel on Richard Hatfield, Esq. their clerk, and required to give bail in the sum of $4,000 against transgressions of that nature for two years. Mr. Barker has paid his fine; but is determined to resist that part of the decision requiring him to give bonds, upon the ground that it is an encroachment upon the liberty of the press, as guaranteed by the constitution of the state of New-York.

In the ship Majestic, arrived at Boston from Liverpool, came passengers six calico printers, one of them accompanied by his wife and five children. They are to be settled at Dover, N. H. and to be employed at the factory at that place.

The whole quantity of domestic cotton manufactures sold in Philadelphia, in the years 1804, '5, and '6, only amounted to the sum of $17,670. It is now estimated that the whole amount sold there varies but little from four millions annually, and is rapidly increasing.

One hundred and thirty steam-boats are now traversing the western waters, of which 13 are upwards of 400 tons each; 24 rising of 200 do; and 51 ranging between 100 and 200 tons.

A bill appropriating $1000 annually from the treasury of Maryland to the objects of the Colonization Society, has passed both branches of the legislature, and has become a law.

Governor Wolcott has appointed Friday, the 13th April, to be observed as a day of fasting and prayer in Connecticut.

ORDINATION.

Rev. *I. P. Labagh* was ordained at Waterford, on the 14th inst. by the classis of Washington. Rev. Mr. Duryee preached the ordination sermon; Rev. Mr. Fonda delivered the charge to the minister; Rev. Mr. Swits the charge to the congregation, and Rev. Mr. Bogardus read the ordination form and made the ordination prayer.

MARRIED,

At Colchester, Con. on the 13th inst. by the Rev. Mr. Cone, Mr. *Otis Whipple*, to Miss *Emily Pierce*, both of Utica.

DEATHS.

In this village, on the 21st inst. Mrs. *Fanny Ingols*, wife of Mr. James Ingols, aged 28. On the 22d inst. an infant child of Mr. I. L. Moore.

In Rodman, Jefferson co. N. Y. Rev. *Aaron Davis*, a local preacher in the methodist episcopal church. The duties of this responsible station he discharged to general satisfaction, for the last twenty years of his life. That God owned his ministerial labours, is very evident from the success which almost invariably attended them. In early life, he was taught, by his pious parents, the fear of God; and at the age of 20, he became deeply conscious of his sinful state, and was soon made a hopeful subject of pardoning mercy. But, like too many, he strayed from the path of piety, and continued in a state somewhat backslidden, till he was about 30 years old; when he was again powerfully humbled at the foot of the cross, and enabled, more than ever, to rejoice in a sin-pardoning God. Soon after this, he began to warn sinners of their danger, and to comfort and build up the church of Christ. In the providence of God, he has been called to pass through many and great afflictions. *Four* adult children have been taken from him by death; two of whom were useful ministers of the gospel. All of them, however, left the world in joyful prospect of a glorious and heavenly immortality. Mr. D. had a strong confidence in God, firmly relying, to the last, on that gospel he had preached to others. He endured his sufferings with becoming christian patience and fortitude; often expressing a desire "to depart and be with Christ." He has left a wife and four children, together with a large circle of relations and friends, to mourn his loss. His remains were committed to the grave on the Sabbath following his death, attended by a large assembly, to whom an appropriate discourse was addressed by the Rev. Mr. Spear, on Acts xx. 38—"Sorrowing most of all for the words which he spake, that they should see his face no more."—*Communicated.*

In Albany, on the 20th inst. Dr. *Elias Willard*, aged 71.

In Philadelphia, on the 18th inst. Col. *Gideon Fairman*, engraver, aged 51 years. As an engraver, he and the late George Murray, contributed more than any other individuals, to elevate their useful and beautiful art in America.

In New York, on the 19th inst. after a distressing illness of six months, Mr. *Asa Child*, printer, aged 46, formerly editor of the Montgomery Republican, at Johnstown.

At Amboy, N. J. Rev. Dr. *Armstrong*, aged about 52 years.

On the 15th inst. Lieut. *Charles A. Budd*, of the U. S. navy. This officer performed a gallant part under Macdonough, on Champlain.

Surveyor-General's Office, State of New-York, Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the south-west part of New-Stockbridge. Also, lot No. 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

NOTICE.

A PERSON in the DRY GOODS Business in this village, takes this method of making it known that he is in want of a Partner in that business, who has some capital, is acquainted with business, is a good salesman, of a good moral character, and who is acquainted in the country. Any person wishing to form such a connection, will please leave a line at this office, directed to B. SHELDON.

Utica, March 17, 1827. 12w3.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street. Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE CHILDREN'S CHURCH.

By W. B. Tappan.

I've worshipp'd where the mighty kneel,
Before the Mightiest in prayer;
And with the noble organ's peal,
My mingling hymn has risen there.

I've met where "two or three" have met,
Before the throne, in tears to lie;
Nor would my soul that hour forget,
When in communion God passed by.

Yet higher privilege for me
I covet not to be reveal'd,
Than a glad worshipper to be,
Where children have in beauty kneel'd.

To mingle mine with their pure prayers,
When they like infant cherubs bend;
To join my trembling voice with theirs,
In anthems to our heavenly Friend:

That melody! It knows not art,
That suppliant prayer! I feel 'tis true;
In Jesus, children have a part,
'Tis theirs to love and worship too.

And *there!* before the eternal throne,
Censers to such dear ones are given,
Their murmuring harps of silver tone,
Ring sweetest 'mid the choirs of heaven.

O brighter shone the Godhead out,
When taking children to his arms;
Than when confess'd by Jewish shout,
By regal pomp and waving palms.

Yea, loftier than a conqueror came
The Saviour to his suffering,
When they of Bethpage sang acclaim,
And lisp'd Hosannas to their King.

Miscellaneous.

We copied several articles a short time since from the Observer & Chronicle, on the subject of reform in seminaries of learning. The following appears to be the article which gave rise to them; and in our opinion, it affords matter for the most serious consideration. That such a seminary as the writer proposes would be a great blessing to the church, and the community at large, we cannot for a moment doubt; but whether it might not be an improvement of the plan to admit moral young men to a certain extent, who, though not pious, have been religiously educated and dedicated to God by their pious parents, who should fear to send them elsewhere—is a question which we are not fully competent to decide. The subject is one of immense importance; and the most superficial observer must see that it is high time for something on this subject to be devised and accomplished.

From the N. Y. Observer & Chronicle.

PROPOSED SEMINARY,

For the Promotion of the Health, Knowledge and Piety of the Youth of the Presbyterian Church.

It is the object of a rational education, to impart to the pupil firmness and vigour of body; to develope, enlighten and strengthen the mind; and to implant and cherish the virtues of the heart.

While the good which has been effected by our colleges is appreciated, it is not to be concealed that in each of these particulars they are defective. It is a lamentable truth, that there is not within the bounds of our country, a place of education to which an enlightened christian parent can with entire confidence commit a son. For

1. His health is in danger of being destroyed. If he has talents and ambition, he is stimulated to intense study. He is indeed advised, but not *compelled* to vigorous and systematic exercise. His habits are not carefully formed to corporeal industry and self-denial. Hence, from the bodily indolence which is induced by studious habits, he is found day after day in his room, exhausting his energies by inaction and study, and often by the enervating and filthy habits of smoking or chewing tobacco, until he is dismissed from the college with a ruined constitution. The miserable life of a valetudinarian is before him, and the prospect of extensive usefulness is destroyed. Frequently the young men who are designed for the ministry, if their constitution survives the ordeal of college life, sink under the toils and defects of management in our theological seminaries. With highly cultivated minds, and hearts devoted to piety, they drag with pain and comparative uselessness, through a few years of service, or abandon their professions, or sink into a premature grave.

2. The cultivation of the understanding has been the great object in our colleges. Considering man as a *mere intellectual* being, the mode of instruction is perhaps well adapted to the improvement of the mind.—But the principal error seems here to be, that science is not connected with piety in the mode of instruction, and that the modern improvements in teaching are rejected.

3. The great defect in our colleges is, that no effectual provision is made for preserving the pupil from moral corruption, and for implanting and cherishing the virtues of the heart. The youth, with strong passions, with immature judgment, and with feelings inclining him to evil, passes most of his time, not under the inspection of a mild, pious, and judicious instructor, but in the company of such a room-mate as chance may give him, and of such companions of every grade of moral character, as are bro't from the heterogeneous population of our extended country. With liberty to mix with the residents of the town or city in which he is located, with money at his command, with the enticements of conviviality, of polluting conversation, with encouragement and example, is it surprising that a young man should be seduced from the path of virtue; that he should enter a career of dissipation, which leads to infamy and misery in this life, and at last down to the chambers of eternal death?

Some of our colleges, instead of being the nurseries of virtue, are the sources of deep corruption. Facts exist on this subject which would astonish the public if they were developed. This is not a new subject of complaint. "It seems to me," writes the acute, the enlightened President Edwards, "a reproach to our land, that it ever should be so with our colleges, that instead of being places of the greatest advantage for true piety, one cannot send a child thither without great danger of being infected as to his morals. It is perfectly intolerable, and any thing should be done rather than it should be so." No material improvement has been made in this respect since that period. The bitter tears of many a fond parent, whose hopes have been withered by the corruption of his son, bear evidence, that an evil deeply to be deplored, still exists in these institutions.

Shall this state of things continue? Will enlightened and intelligent Christians fold their arms, and see [illegible] youth, the hope of the church, from generation to generation, sent to places of education from which it is as uncertain as the cast of a die, whether they are returned a blessing or a curse to society?

Two remedies present themselves for consideration—the reformation of our colleges, or the establishment of places of education on principles purely christian.

Nothing of much importance is to be expected as to reformation in our colleges.—They will be driven by public sentiment to refrain from destroying the bodies of our choicest youth. But from their connexion in some cases, with the patronage of the state in which they are located; from the fact that many are influenced or directed by men of wealth or power, without genuine religion; and that classic heathenism is taught and praised; from the prejudices of ages and the rooted attachment to ancient usages; the expectation cannot be indulged, that any great change for the better can be effected.

A new institution, conducted upon principles purely christian, *ought* to be, and *can* be established. The great object should be, to make every pupil who is received within its walls, as perfect as possible, in body, intellect and heart; to train him up for usefulness in this fleeting life, and for glory beyond the grave. In pursuing this great object, care should be taken—

1. To *prevent* every thing which would injure the pupil. It should be an established rule, not to admit any youth whose morals are not good, and to dismiss him as soon as his vicious character is developed; and in pursuance of the plan adopted at Northampton, Mass. to deprive each student entirely of money, to separate him from associates from without, and to fill all his waking hours with studies and amusements under the eye of a kind & judicious instructor. A complete occupation of the whole time in useful objects, under a good instructor, would shut the door on unnumbered evils.

2. For the improvement of the body, gymnastics, riding, journeys with an instructor, and manual labor on the Fellenburg plan, might be introduced. Probably all these should be combined. Beyond a doubt a definite number of hours' labor, or vigorous exercise, should be required of every student every day, and no excuse except sickness should ever be admitted.

3. For the cultivation of the mind and the improvement of the heart, a few suggestions only can be presented. These two objects, which are united by nature, are most unfortunately disconnected by instruction; and science is taught as if it bore no relation to piety. It need not be said, that no instructor should be employed who does not give evidence of genuine piety. His intercourse with his pupils should be parental, kind and affectionate, to win their confidence. And as he would be continually with them, his conversation, instruction and government, should all aim at the promotion of true piety.

The books which should be used, being purged from the spirit of heathenism which now reigns in our classics, should contain nothing which is averse to the humblest piety, and as much instruction as possible, to enlighten the mind in divine truth and warm the heart in the practice of virtue. Science is the knowledge of the works of God. Geology, geography, astronomy, chemistry, botany, physiology, and history, should be taught, as illustrating the exquisite wisdom, the boundless power, the universal presence, and the moral character of the Deity. They afford a fine opportunity for impressing upon the youthful mind, admiration, love, and reverence for the Supreme Being.

The project of establishing an institution of this kind can be effected. The public mind is rapidly awakening to the subject of education. It is dissatisfied with the present state of things, and is ready to second any scheme for improvement. This is proved by the success of the high schools in New-York, Boston, and Philadelphia; of the semi-military academy at Middletown; and of the institution at Northampton.

The last, which has recently been put into operation by the individual enterprise of two young gentlemen, is already in the receipt of $30,000 a year. There is a thirst for improvement, which promises the best results, if properly directed.

The establishment of an institution like this, is a subject which comes home to the bosom of every intelligent christian parent. The hearts of hundreds would leap for joy, if a seminary existed to which they could cheerfully commit their sons during the years allotted to their education, with a confidence that their morals would be *safe* from corruption, and that they would enjoy every advantage for corporeal, mental, and religious improvement. The wants of the church on this point, would insure the prosperity of such an institution.

The synod of New-York could accomplish this immensely interesting object.

Any intelligent, pious individual, who has the confidence of his fellow Christians in the city, would, by the devotion of himself to this subject, become the benefactor of many generations. The University of London has been starting into existence, by dividing the stock into shares, which has been taken by those who were desirous of improvement. It is earnestly hoped that men of piety, experience and talents, will reflect upon these hints, and that a pattern school may be planned and put into operation, upon these principles. A good model would soon be imitated, and our country would be supplied with nurseries of health, intelligence and virtue. A.

From the Boston Recorder & Telegraph.

GLEANINGS FROM ENGLISH MAGAZINES.

To the query, "Why are there no great revivals of religion among the churches of Great Britain in the present day?" three several answers are given in a late number of the Home Missionary Magazine.

The first writer ascribes the fact—1. To the neglect of fervent, constant, private devotion. 2. To the neglect of public worship, and more especially meetings of prayer. 3. To the undue attention paid by ministers to the literary character of their public services. 4. To the levity indulged by ministers and private Christians, in their daily conversation. To secure the blessing of a revival, he urges "the few names in Sardis, that have not defiled their garments," to meet often, to spend an hour at the throne of grace in the prayer, "Wilt thou not revive us again, that thy people may rejoice in thee?"

The second writer ascribes the fact—1. To the slight distinction observable between professing Christians and the men of the world—in the conduct, spirit and end of their engagements. 2. To the relaxation of principle, and the compromising spirit, too often witnessed in those that know the truth. 3. To the great number of Christless sermons that are preached by professedly orthodox ministers—the good old doctrines of the reformation are either neglected, or rendered powerless by an abstract form of discussion. 4. To the habit of generalizing the truth, and leaving it to be applied by the hearers, instead of applying it to them directly, as Nathan did to David. 5. To the withholding of a divine influence, which can be called down only by private and social, fervent and persevering prayer. If my voice could be heard by every Christian in Great-Britain, the exhortation which I would constantly reiterate in their hearing, in reference to the revival of religion, should be—Pray! Pray! Pray!

The third writer answers the question in one short sentence—"the want of christian love." The wandering world must be attracted by the magnet of christian unity.—Individual Christians indulge themselves in slandering each other. Ministers play with each other's reputation, and degrade the ministerial character. Christian churches have their Diotrephes, who love to have the pre-eminence, and by their overbearing, sour and corroding tempers, spoil those of a whole community. "Divisions in the church breed atheism in the world."

It is pleasant to see the subject of revivals engrossing the thoughts and labours of British Christians. The advance of evangelical religion in Great-Britain has been often appealed to, by some in this country, who view revivals with distrust, as evidence that vital godliness may rapidly increase without special seasons of refreshing from above. But there is reason to doubt the justice of this appeal. The prevalence of evangelical *opinions* does not always mark the length and breadth of the domain of vital piety. Indeed, unless those opinions are sanctified by the special influence of the divine Spirit, they lead directly to all the practical results of the most hateful antinomianism.

It is also pleasant to observe how enlightened piety, in all christian countries, when aroused to the inquiry, what is to be done for the increase of religion—dictates the same course of "holy living," godly example, weanedness from the world, diligent attendance on the means of grace, fervent prayer, pious conversation and earnest entreaty with the inpenitent. O, when shall one great revival of pure and undefiled religion, extend from pole to pole! Christians! when shall it once be?

From the Rochester Observer.

COMPEL THEM TO COME IN, THAT MY HOUSE MAY BE FILLED.

On the borders of my missionary range was the village of ——. Its inhabitants constituted a part of that numerous class who are miscalled the friends of religion. I left an appointment among them—supposing nothing further would be necessary to insure the attendance of at least a respectable audience. When the time arrived, I repaired to the school-house; and though the evening was one of the finest, met only seven individuals. I resolved, therefore, that some other expedient should be adopted. Another leisure evening was at hand. I called on one of the chief men, and told him that I wished to preach that evening in the court-house.

I then mounted my horse—spoke to every man, woman and child in the streets—invited them to attend, and if possible, to bring their acquaintance with them. I called also at the houses, and in many instances repeating the invitation, until a promise of compliance was given. At an early hour, the house was filled with an attentive audience—some, no doubt, with "itching ears," and most of them waiting to hear some *strange thing*. The services were accompanied with deep solemnity. To me the place appeared awful with the presence of God, and there was trembling among the impenitent.

Now, Mr. Editor, would it not be well, if every minister of Christ who is in the habit of preaching to *empty benches*, should go out into the "streets and lanes," or "the highways and hedges," and "compel them to come in, that the house may be filled?" Would not this minister spend his time to much better purpose, if, instead of complaining of the paucity of hearers, he should visit these delinquents, remind them of their duty, and endeavour to awake them? Were he to adopt and pursue this course of visitation with faithfulness and affection, the house of God would soon be thronged with hearers; and he might from *such* an audience, expect a solemnity, an eagerness to hear, which he would in vain look for from those, who by *dint of habit*, had become *even familiar* with the *terrors of the Lord*, and could look upon Calvary without emotion. ZELOS.

REMARKABLE FACTS.

It appears from an official statement, that of the 623 adult persons admited into the Baltimore alms-house during the year ending April, 1826, five hundred and fifty-four were positively ascertained to have been reduced to the necessity of being placed there by DRUNKENNESS; and it is believed that a considerable portion of the remaining 69, were likewise reduced to the same necessity, either remotely or directly by the same cause. In addition to which it should be further remarked, that of the great number of children who are in the house, scarce an instance occurs of one being placed there, who has not been reduced to that necessity, by the intemperance either of one or both of its parents.

MATRIMONY.

A great portion of the wretchedness, which has often embittered married life, I am persuaded, has originated in the negligence of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not even bear the touch of unkindness; a delicate flower, which indifference will chill and suspicion blast. It must be watered with showers of tender affection; expanded with the glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it blooms with fragrance in every season of life, and sweetens even the loneliness of declining years.

German Universities.—In all the German states, there are 22 universities, with 1055 professors, and 15,746 students. The greatest number belonging to any one of them is 1688, at Vienna; the smallest 201, at Rostock. The population of Germany is 36,000,000. Catholic Germany has 19,000,000, and only 6 universities; the Protestant states contain 17,000,000, and have 16 universities.

The more you grant to the passions, the more you deprive yourself of the power of refusing them any thing.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.

For D. PIERSON, Sheriff:
A. HUBBELL, Deputy.
Dated Utica, Feb. 13, 1827. 7w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by
WARNER & HARVEY, (only.)

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.